

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. V.

ONEIDA COMMUNITY, JANUARY 4, 1869.

NO. 42.

POST-OFFICE ADDRESS.

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

Free to all. Those who choose to pay may send one dollar a year.

FULL GROWTH.

Home-Talk by J. H. N., W. G., March 6, 1864.

WHEN a child first comes into the world, it appears to have no idea of anything but *eating*. It has a clear instinct for that immediately; and for several years that is the main business of existence. What shall we think of such a state? Is it wrong that the little creature should be a mere animal? Shall we call it gluttonous and brutish, and imagine the Lord is displeased with it? I think not. In order to understand the plan of the Lord in regard to the development of human beings, we must consider a child in that state as yet in *embryo*—not yet born; it is only a presage of what is to come, if it is well begun. The Lord values the child not for its present existence and state, but in reference to its subsequent growth and productiveness.

When a kernel of corn is planted, its first operation is to throw out its roots, and seek nourishment from whatever comes in its way. If the process were to stop there, it would be a useless thing; but it is planted and nursed with exceeding care, because it is expected, after it has established its connection with the ground, so as to feed itself plentifully, that it will "put forth the blade, then the ear, after that the full corn in the ear." Looking at the whole process, we are pleased with the initial state, which in itself considered is a kind of gluttony. So with infancy, though by itself mere gluttony or brutality, it is yet the germ which is to grow into a man.

There are three stages after this in human growth, which seem to me to be quite distinct, and they may be said to correspond to what I quoted in respect to the plant: "First the blade; then the ear; after that the full corn in the ear." As the plant begins by establishing the nutrimental process, and there are three processes beyond that, so in the case of human beings, from the stage of mere eating infancy to a perfect man, there are three distinct periods of development.

The next after infancy is what might be termed the period of friendship, or companionship of boys with boys, and girls with girls. This companionship is based chiefly on physical relations. From infancy till boys are ten or twelve years of age, their life runs almost entirely toward persons of their own age and sex,

their companions in sport. That is the next stage above eating, and it is to be observed that it is really an important advance beyond the first. It is an advance which the brutes do not make. An infant and a calf begin the world alike, both with hungry mouths; and we may say the calf never gets beyond that. There are traces of sympathy and fellowship among animals, yet every body can see that eating and drinking is the first business of life with them, all their days. But a boy of seven or eight, has made an advance; he will go without eating to slide down hill with his companions.

The third stage is from the age of twelve to fifteen, when a higher social instinct is awakened and the attraction of the sexes commences. That is called the period of love. It is distinct from the period in which our companions are of the same sex. The passion for female society will again be found to be an advance on the previous stage in which fellowship was based principally on animal sympathy. In this third period, the faculty of sympathy becomes more spiritual. It is magnetic. It is not founded on the body, but on the inner life. Love between the sexes is a mystery. Every one who has experienced it, knows it is something more than being fond of one another's society because we are interested in the same pursuits. There is an actual mingling of life with life—of heart with heart. This is an advance on the previous stage. Still the question may be asked as in the beginning: Is this right? Is this the true state? Is God pleased with human beings when they have arrived at this state? Is the expected corn in it? We were satisfied with the stage of eating and drinking, because we were expecting something else to grow from it; and so with the stage of friendship; but this third development is no more the real object for which God planted the seed, than was the previous growth. The third stage is one which we recognize as necessary for the growth of the plant; but if the growth should stop there, there would be no harvest.

Now we come to the fourth stage, which is the period of *religion*. I think, in the intention of nature and of God it is just as much a matter of course that after the third stage, the period of religion should follow, as that the previous stages should succeed each other. If nature had its course, somewhere from the age of thirteen to twenty human beings would become religious. That would be the natural growth of the plant. Beginning with mere eating, the life expands and shoots forth its rootlets and branches, till it finds pleasure in

general fellowship; then its senses and faculties still further expand into the affection between the sexes. And finally, its natural growth unchecked would end in seeking after God. We admit that it is natural for a man to fall in love with a woman; and it is just as natural that he should finally fall in love with God; and it is a perfectly unnatural state of things that prevents it.

This view of human growth, I am fond of putting before young men and women. While on the one hand, we should not quarrel with the first, second and third stages, on the other, they should not quarrel with us for wishing to help them through into the fourth.

According to the husbandman's care will be the success of his fruit and harvest. If corn is planted and left to grow among weeds, it will spindle up, and fail to bring forth anything of much value. All degrees of care may be bestowed upon it, producing all degrees of fruitfulness. So human beings may grow up in so wild a state, that the fourth stage will scarcely manifest itself at all. People may begin to think because they do not see the full corn, that it is unnatural for it to come, and never expect to get ears from it. That is the way with the world. They see nothing more in human nature than *green fodder*.

I expect that in the best state of society, such as Christ will finally establish in the world, the home influences, the true nurture of fathers and mothers, in the heavens and below the heavens, will reach down through all these stages. Just as friendship grows out of the first stage, and love out of friendship, so religion will grow out of love, and God will secure his harvest with perfect certainty.

This is a good subject for thought, and turns in many ways, and I recommend very heartily and earnestly to the young people that they give no quarter to the idea that they are to be nothing more than green fodder; but that they establish their ambition for a *full growth*. A person who goes no further than love, but stops there, is a failure.

There will be restraint and a disagreeable state of things to a certain extent, in all of the three first stages. Any one can see in the case of an infant, that it is in no condition to take care of itself, and must be under restraint. It is just as necessary in each of the two next stages, that persons should be under the care of others. And it is only when they reach the fourth stage, and become spiritual themselves, that they are prepared to have their freedom.

Therefore I should say that human beings are not really born, till they come into fellow-

ship with God; they should be considered in *embryo*, till their religious character is developed. Christ says: "Except a man be born again, he can not enter into the Kingdom of Heaven." It would be equally appropriate to say we are not born at all, till we reach the religious stage. In an important sense we may deny that we were born when we were babes, and say that becoming children of God is our real birth. So we may consider those who fail of becoming religious, as *still-born*.

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

[We find in the "Family Register" among other records of the early days of the O. C., a series of social criticisms, or criticisms of the social character of different members. They compose quite a gallery of family portraits; and some of them we think would bear framing. They were taken in the family meeting, individuals volunteering to sit for a picture. When other critics had exhausted their discrimination, it was usual for J. H. N. to give the finishing touches. We present two pictures as completed by him: date O. C., April, 1849.]

Criticism of F. M. L.

We could not have a better specimen of freedom from the wicked, miserable spirit of selfish amateness that we have been considering the past week, than in the case of Mrs. L. As a pair taken together, Mr. and Mrs. L. should be held up to commendation as a specimen of the right working of free love. It is manifest to everybody that there is not a couple in the Association more fond of each other, more sweetly united and affectionate than they are, and at the same time there is no couple more independent of each other, more perfectly free from jealousy and exclusiveness. No man would feel himself in any danger of being regarded as an intruder, or as liable to excite any evil thoughts, in loving Mrs. L. Everybody would expect Mr. L. would be glad of it; it would excite in him a feeling of complacency instead of jealousy. And no woman would feel herself intruding in loving Mr. L. The case ought to be studied. Observe how these two phenomena come together. I believe we shall find right onward in all cases, that those who are freest from exclusiveness, are those who love one another the best and treat one another most honorably. The closest and most sacred love between pairs united in the way of special companionship, will be found in those who give each other perfect freedom, and who have hearts for the whole Community.

Mrs. L. as an individual has many of the finer qualities which make spiritual beauty; such as gentleness, quietness, sweetness of disposition, and though she would not be likely to wrench and twist the hearts of men in any alarming cholera-like fashion, she is very bewitching. There is a something in her spirit not easy to describe, (some of the critics have called it cunning), which, instead of criticising, I should highly commend. If a woman has a pure heart, and it will do a man good to love her, I say to her, Come on, I don't care how bewitching you are—the more I am bewitched with real goodness the better. There is a sort of sly tact and art which love may employ, if it is subordinate to truth and virtue and not carried to excess, that is very desirable.

I am not inclined to find fault with her ill health. It has been a great benefit to her, and is yet. There was in her nature a great deal of outgoing will-work—a great tendency to outward order, care and neatness. The effect of her ill health has been to check the outgoing of these qualities and concentrate them in her spirit; that is to check *doing*, and nourish *being*; and here her beauty lies—in what she *is*, not in what she *does*. This is the most effective kind of goodness. Without undervaluing doing, I am sure that being is immeasurably the most important part of our usefulness to God and to man. Our spirit is a substance radiating its influence, like a stove, a candle, or a flower, and the first thing in importance and in the order of nature, as well as of God's instructions and discipline, is to give a person that condition of existence, that quality of spirit, which shall radiate good. It has been the object and the effect of F.'s disease to cultivate these very qualities. She stands in this Community like a beautiful plant—doing nothing comparatively—having no outward activity, yet throwing around a fragrance, pleasing our eyes and giving us delight for what she is, and not for what she does. We should count the estimate of our works nothing in comparison with the admiration which we attract when we are doing nothing. As plants of righteousness of the Lord's cultivating, and as expecting to do any good, our principal treasure is in what we are, and not in what we do; and the Lord has developed this treasure of being in Mrs. L., by checking outward bound will-work and doing. Then if we admit that her ill-health has been an impediment in the way of love, it is certain that love saved her from death. It is worth noting that her disease has never killed out love; she would have been dead long ago, if she had given up that strong-hold of life.

I agree with what has been said about the purity of her feelings—her freedom from shame. She is very modest, and at the same time affectionate and free. She is free from reaction of feeling and evil thoughts—pure in her whole conception of the subject of love, which carries her above the world. She has a quietness, simplicity, fearlessness, in respect to the consequences of our position on account of our social heresy, that is beautiful. I have no fault to find with her; and perhaps this is the greatest fault about her; it implies a weakness, a minor form of character, when you can not find any fault with a person. Where there is a good deal of active strength and power in a character, it is very likely to break out into forms that will expose to criticism. She has latent energy, but it is of a minor tone, not likely to set the creek afire. Her power lies in her sweetness, gentleness, the feminine order of character—difficult to find fault with, therefore not sublime.

Criticism of S. R. L.

I might offer two good excuses for not saying much on Mr. L.'s case; one is, that the greater part of what I had to say has been taken out of my mouth by those who have gone before; and another is, that though long associated with Mr. L., I have to confess that I do not feel intimately acquainted with him, and especially with his social character. I have always regarded him as a sound, pure, safe man, one that I need

not look after and need not study, and I am much better acquainted with multitudes of persons that I do not like half as well. I find it difficult, therefore, to form a picture of him in my mind that can be put into words. I have discovered that he possesses a sinewy, firm, tough kind of spirit, which in ordinary circumstances manifests itself in stubbornness and dogged determination. The same quality is conspicuous in his brother. The only difference is, his brother's tough, stubborn spirit is at work in self-condemnation and despair, worrying about his own character, and it holds him right there. He is no worse than other folks; it is his stubbornness and fixity of spirit, that make his case difficult. Mr. L. has the same fixedness of character enveloping faith, hope, courage—gospel principles. There is a great contrast between the brothers in respect to buoyancy, confidence, faith; but it arises from the influence of a similarity of spirit—from this trait of fixedness and firmness. This fixedness in Mr. L. has taken to itself, and is identified with, the truth.

The simple fact is, Mr. L. hasn't any wife on earth; the *truth* is his wife; the gospel, the Spirit and Kingdom of the living God, are what his soul is married to; he is free and independent of F. He married her after he was married to God, and his first marriage has always held. The firmness and constancy of his heart has never varied from the first match; he can not be drawn down from it by his wife, or the love of any other woman. This superior attachment at once keeps him free, and does not suffer him to be jealous. Whilst he can love in a great circle, he is not drawn into servile, destructive, mischievous love; every other love is secondary to his first marriage to God. He entered into connection with his wife on principle, as a religious man, as a servant of God. He entered into the theory of our social relations in the same way; he was not carried away by any particular attraction acting on him personally, but was influenced by a view to the truth and its bearings on the kingdom of God. The result is, he carries a thorough principle into all his love. I should infer from his general qualities that if there is any deficiency about his love, it is too serious and matter-of-fact; there is not enough of the poetic element in it. I think the beauty of his character consists in his having a right kind of isolation. We have condemned isolation, meaning a withdrawal from God and from God's family, and from the social element; but there is such a thing as dwelling in the social element, and playing our part as social beings, and at the same time not involving ourselves so with others as to be at the mercy of their motions, and pulled about and brought into trouble by their variations and misconduct. Our confidence is in God that he will certainly reward us according to our works, and the right will come uppermost; there is no danger of our being injured by any one; if persons do us injustice the worst is their own; all the essential interests of our hearts are out of their reach, reposed in God. This kind of isolation is a great desideratum, a beauty of character that will cure almost any evil. Mr. L. is quite a peculiar example of it.

[Here Mr. N. invited Mr. L. to relate the circumstances of his marriage, which he did, after which Mrs. L. was invited to relate her counter experience.

Both stories are reported, but they will read just as well another week.]

SEED.

ALL seeds germinate under certain conditions. Take for instance the well-known seed of the apple. It is capable of lying dormant in the earth for a considerable period; but as soon as the conditions are favorable—when the warmth of sunshine and rain descend upon it—it springs forth, sending its radicle deep down into the earth, and presently its counterpart, the stem which is to form the tree, appears above ground; these influences being continued, the tree is developed in all its beauty of growth, until the period of perfection is reached—the full bearing of the fruit. But in order to insure the continuous growth and fruitfulness of the seedling, a certain amount of culture is needful. The tree, if neglected, will not thrive and bear good fruit; but by the use of proper means, even a tree which has been long neglected may be renovated, and made to put on new life and beauty. The fresh healthy growth will speedily displace the rough moss-covered bark, and stunted foliage, in a manner which will both beautify the tree, and make it fruitful.

In like manner, may we not with propriety reason in respect to the seed of God, which the apostle declares has been implanted within the heart of man? and are not belief and confession of the fact the necessary sunshine and rain, which will cause the seed to germinate and develop the "new man in Christ Jesus," of which Paul speaks? That this seed is in every man also appears by the teaching of the apostle, who declares that a measure of the Spirit is given to every man to profit withal. Again he speaks of Christ as being in believers, the hope of glory. In Luke it is said, that the seed that was sown and fell into different soils, was the word of God. Christ and the apostles, it appears, reasoned from the same analogy, comparing the development of Christian character to the growth of the tree. "The tree is known by its fruit." "A corrupt tree cannot bring forth good fruit," &c.

H. T.

SMITH'S STORY.

IV.

I FIND I have omitted a passage of my life some three years previous to the incidents last related. Father's health at that time was failing rapidly, and medical men advised him to go East to recruit. He decided to do so; and it was thought advisable for mother to go with him to take care of him. But what were they to do with the children? I was ten years old, Carey six, while Granger was not yet weaned. After due search and consultation, it was decided to leave me with Deacon Higgins, a farmer living five miles from the city, in a south-easterly direction, who was quite willing to keep the minister's son for a few months. Another family was found, living two miles from the city in a north-easterly direction, in whom mother had great confidence, who were willing to take charge of the other two boys. The name of this family was Lee. Arrangements were made for me to visit my brothers once in two weeks. I was quite lonesome in my new home for the first few days; but I soon got acquainted with the family, and amused myself by helping feed the hogs and chickens, watering the horses, and carrying lunch to the workmen in the field.

Mr. Higgins's son Saul was a splendid hunter, and as I was naturally very fond of gaming, I looked up to Saul with a great deal of respect. One day

Mr. Higgins and Saul went some two miles away to help a neighbor thresh. They permitted me to go with them, and I remember how pleased I was to be allowed to ride on the power with the man who drove the horses. That night when we went home Saul left his vest. The next afternoon, having but little to do, he decided to return for it, and said I might go too if I wished. It would be at least a four miles' walk; but as Saul was to take his rifle I was eager to go. We saw nothing to shoot going over; but soon after starting on our return, we saw two men from the city with shot-guns, trying to shoot prairie chickens. These birds make the finest sport for hunters of small game of anything in the world. In cold weather when the ground is covered with snow you can find them mornings and evenings on the trees and fences. At the West, corn is left in the field, nearly or quite all winter, and these birds help themselves to it night and morning. But at the time of year of which I am now speaking, they are found in the stubble-fields, filling themselves with the grain which has been left. The young are nearly full grown, and all are fat. They have such a faculty for hiding, and are so near the color of the ground that one rarely sees them till they are on the wing; although they will often allow you to approach within almost stepping distance from them. You may be going along peering cautiously around for your game, but seeing no signs of it, when suddenly a bird will fly up almost from under your foot, and then one on each side of you, and then another, and another, till perhaps a dozen or more will have risen within a circle of twenty feet in diameter, of which you are the center; and you find yourself standing with mouth agape, and eyes staring in astonishment, whilst your gun is in your hands unemptied, and the birds are whizzing away in the distance.

This was the experience of the two men whom we saw in a stubble-field near the road. They each carried a double-barreled shot-gun, all cocked and ready for instant service; and with cautious steps were peering about for the game, when suddenly it flew up from under their very noses, and left them standing with a half-frightened, half-puzzled look which greatly amused Saul. After seeing them make two or three such failures, Saul went to them and offered to show them how to hunt the bird. They readily consented to be taught; so Saul threw his rifle over his shoulder and started at a brisk walk through the field, as though there were no game within forty miles. But he had not gone far when a chicken flew up very near him. With a coolness, yet quickness, only acquired by practice, he brought his gun from his shoulder, cocked it, with a steady hand brought it to his eye, and sent a ball after the chicken, which caused it to fall lifeless to the ground. To me this seemed a wonderful feat. But in after years I was able to take a double-barreled gun, go into a field, start up two birds at once which would fly in opposite directions, shoot one bird and then turn and shoot the other before it could get out of range.

One other incident in prairie-chicken shooting, I will relate here. It was several years later. One morning I saw a number of prairie chickens alight in a meadow but a little way from the garden fence. My gun was loaded, but the lock was out of order so that it would not stand cocked. However I determined to try my luck, and crept cautiously down the side of the fence, till I was within shooting distance of the birds. I then rested the barrel of the gun on the fence, drew back the hammer with my little finger, took sight, and let my finger slip off the hammer. It was a good shot, and I carried home two birds as the result of it.

Leaving the city hunters to profit by Saul's lesson, we proceeded leisurely on our way home. When within about a mile of home we saw a skunk near the road, which Saul shot through the head, killing him instantly. It was now nearly dark, and we were on an unfrequented road. Saul's father had gone afoot that day to Iowa City, and was not expected home till late in the evening. It bade fair to be a clear moonlight night, and Saul suggested that perhaps we might have some fun, by fooling his

father on his return from the city. So we took the dead skunk and set him up in the middle of the road, and there left him. The next morning at the breakfast table, Mr. Higgins related how when coming home the previous evening, he was somewhat startled to see a skunk sitting in the road, only a short distance ahead. He stopped a moment, but the skunk did not seem inclined to stir, so he picked up a clod of dirt and threw at him; yet this failed to produce the desired effect. Becoming rather exasperated at the slowness of the brute to clear the way, he flung his cane at it, and knocked it over; but observing that it remained motionless, Mr. H. began to smell a "sell," and could not help laughing at his mistake. Saul and I laughed heartily at the success of our ruse.

One day while the men were at work in the field, they killed a huge bull-snake, some six feet long. They told me I might carry it up to the house and exhibit it to the women. This I was glad enough to do; and slinging the reptile across my shoulder, with one end dragging on the ground behind me, I marched up to the house with an air of importance. I went into the kitchen, but all were gone into the sitting-room. So without being announced I flung open the door and swaggered in, shouting, "Look here!"

They gave me one look—then a scream, and with headlong speed, rushed out of the house at an opposite door, leaving me feeling quite guilty. I hurried out at the back-door and flung the snake into the hog-pen, where it was speedily devoured by its great enemy, the hog. It is interesting to see the hatred always shown toward snakes by hogs. As soon as they discover a snake, they bristle up and begin to froth at the mouth. Then they run round and round the snake, each time coming nearer, till finally, with stiffened legs they spring with wonderful quickness into the air, and their sharp hoofs come down upon the doomed victim with such force, as rarely leaves him strength enough to make the least resistance.

By the time the snake which I had thrown to the hogs had been devoured, the women had recovered from their fright, and were anxious to see his snake-ship. But it was too late.

Although Saul Higgins was considered by all the neighbors a nice young man, it had been better for me if I had never seen him. His influence upon me was bad, and by the time mother returned, I was quite changed for the worse. My two brothers were under wiser discipline; but mother said she never would go away again, and leave her children to the care of others.

I early showed a passion for hunting, and I first became possessor of a gun on this wise: Father did not think it best to buy me one, but would occasionally allow me to borrow of some of my playmates who were so lucky as to own the envied prize. One day I borrowed a single-barreled shot-gun from one of the village boys, and started with my brother on a hunt. We went about three miles up the Iowa river, to an old steam saw-mill, where we proposed to take a canoe and paddle across in the hope of finding ducks on a creek which emptied into the river. The river at that place was very deep, being the back-water from a dam some distance below. As I only was competent to navigate the frail craft, I gave my brother the gun, telling him to go carefully to the stern of the boat and sit down. He did so; but as I shoved off, he arose to re-arrange his seat. In so doing he did not keep his weight over the center, and the boat quickly tipped to one side. He lost his balance, and to save himself from falling into the water, dropped the gun. Here was a pretty fix. Our day's sport was spoiled, and our parents would give us a good scolding for carelessness. It was early in the spring; the ice had but just gone out of the river, and the water was twenty feet deep; so that I had no thought of trying to get it by diving. Had I been brought up in the O. C., where plunging into a stream or pond of ice-water, is an affair of every-day occurrence, I might have recovered the gun. But I considered such a rash exploit as almost equal to suicide. We fastened the boat,

and went home with long faces, where we related our loss. I don't remember what father and mother said, but they decided that the next day I must try diving for the fowling-piece. It seemed a terrible punishment, but there was no alternative, and I concluded to do it with as good grace as possible. The next morning father, mother and I got into the buggy, and rode to the place, which as I have before stated, was quite near a steam saw-mill. I stripped, and to avoid losing me if I should be taken with the cramp, father fastened a rope securely around my body, one end of which he proposed to hold, so that he could get me without having to dive for me, if I should be as much inclined to gravity as was the gun. I could dive very well for one of my age, and felt somewhat confident that I could find the gun if compelled to make the effort.

When all was ready I made the plunge. I did not strike upon the gun, and the water was so cold that I did not hunt much, but soon found my way to the shore, where with my flesh shivering and my teeth chattering, I declared that I could not find the thing. I presented such a forlorn appearance that father relented, and decided to give up the search. So I was hurried into the engine-room of the mill, rubbed dry by my mother, and then well dressed. The bath did me a great deal of good, both morally and physically. Father of course had to pay for the gun, but as it was an old thing it cost him only four dollars. I had cause afterwards to rejoice a great many times that this loss of the gun occurred. There was a large family of boys living near the scene of the accident, and I told them if they would get the gun out in the summer, I would give them a dollar. So when the water became warm, they made that spot their bathing-place, and dove for the gun. One day they were successful, finding it embedded in the mud. I was highly delighted, for now I had a gun of my own. I took it to a gunsmith, and had it cleaned and oiled, and found that its sporting qualities had not been in the least injured, for I afterward killed more than a wagon-load of game with it.

THE CIRCULAR.

O. C., MONDAY, JANUARY 4, 1869.

OUR MUCK-HEAP.

NO. XIII.

THE reader will perhaps remember our long theoretical essay on the relations of the Socialistic movements to Revivals, in the history of this country. The most important paragraph of this essay was the following:

'Since the war of 1812-15, the line of Socialistic excitements lies parallel with the line of religious Revivals. Each had its two great leaders, and its two epochs of enthusiasm. Nettleton and Finney were to Revivals, what Owen and Fourier were to Socialism. Nettleton prepared the way for Finney, though he was opposed to him, as Owen prepared the way for Fourier. The enthusiasm in both movements had the same progression. Nettleton's agitation, like Owen's, was moderate and somewhat local. Finney, like Fourier, swept the nation as with a tempest. The Revival periods were a little in advance of those of Socialism. Nettleton commenced his labors in 1817, while Owen entered the field in 1824. Finney was at the height of his power in 1831-3, while Fourier was carrying all before him in 1842-3. Thus the movements were to a certain extent alternate. Opposed as they were to each other theologically—one being a movement of Bible men, and the other of infidels and liberals—they could not be expected to hold public attention simultaneously. But looking at the whole period from the end of the war in 1815, to the end of Fourierism after 1846, and allowing Revivals a little precedence over Socialism, we find the two lines of excitement parallel, and their phenomena wonderfully similar.'

With all these coincidences, however, there is one point of contrast between the Socialisms and the

Revivals, which we will mention in passing from the Owen epoch to that of Fourier.

The Socialisms were imported from Europe; while the Revivals were American productions.

Owen was an Englishman, and Fourier was a Frenchman; but Nettleton and Finney were both Americans—both natives of Connecticut.

In the comparison we confine ourselves to the period since the war of 1812, because the history of the general Socialistic excitements in this country is limited to that period. But the Revivals have an anterior history, extending back into the earliest times of New England. The great American system of Revivals, of which the Nettleton and Finney excitements were the continuation, was born in the first half of the last century, in central Massachusetts. Jonathan Edwards, whose life extended from 1703 to 1758, was the father of it. He, like Nettleton and Finney, was a native of Connecticut. Whitefield, the English revivalist, was present and co-operated with Edwards in the "Great Awakening" of 1740; but this was a secondary excitement. The primary movement began in 1734 in Edward's church at Northampton, and spread from there, not only throughout New England, but by means of Edward's narratives, into Scotland and Old England. So that not only since the war of 1812, but before the Revolution of 1776, we find Revivalism, as a system, to be strictly an American production.

We have all along called the Owen and Fourier movements, American Socialisms, because they were national in their dimensions, and American life chiefly was the subject of them. But looking at what may be called the male element in the production of them, they were really European movements, propagated in this country. Nevertheless, if we take the view proposed in our essay, that Socialism and Revivalism are a unit in the design of Providence, one looking to the regeneration of externals and the other to the regeneration of internals, we may still call the entire movement American, as having Revivalism, which is American, for its inner life, though Socialism, the outer element, was imported from England and France.

THE FOURIER EPOCH.

Henceforward we shall not confine ourselves quite so closely to Macdonald's materials as we have done. The printed literature of Fourierism is more abundant than that of Owenism; and while we shall still follow the catalogue of Associations which we gave from Macdonald in our third number, and shall edit all that is interesting in his memoirs of them, we shall also avail ourselves freely of various publications of the Fourierists themselves. We have in hand their leading periodicals, covering the period from 1840 to 1849; and we shall consider these a part of "our muck-heap."

We can think of no better way to introduce our readers to the

DRAMATIS PERSONÆ

of the great Fourier movement, than to give the names of the principal contributors to *The Phalanx* and *The Harbinger*. These periodicals represent the lively working times of the excitement.

The Phalanx was published in New York by Albert Brisbane and Osborne Macdaniel. It professed to be a monthly, but was published irregularly the latter part of its time. The volume we have consists of twenty-three numbers, the first of which is dated Oct. 5, 1843, and the last May 28, 1845.

The Harbinger was successor to *The Phalanx* and heir to its subscription-list. It was published weekly, and extended to seven and a half semi-annual volumes, five of which were edited and printed at Brook Farm, and the last two and a half at New York city, but by Brook Farm men. Its issues at Brook Farm extend from June 14, 1845, to Oct. 30, 1847; and at New York from Nov. 1, 1847 to Feb. 10, 1849. *The Phalanx* and *Harbinger* together cover a period of more than five years.

At the head of the indexes of all these volumes, the names of the principal contributors are given, and their initials, in connection with the articles in the indexes, enable us to give the number of articles written by each contributor. Thus the reader will see at a glance, not only the leading men of the

movement, but proximately the proportion of influence, or at least, of literature, that each contributed.

STATISTICS OF THE PHALANX AND HARBINGER.

Names of writers.	Number of articles.
Albert Brisbane,.....	56
Charles A. Dana,.....	248
Hugh Doherty,.....	11
Parke Godwin,.....	152
Osborne Macdaniel,.....	47
George Ripley,.....	315
Wm. Ellery Channing,.....	1
Wm. Henry Channing,.....	39
Otis Clapp,.....	1
Christopher Pearce Cranch,.....	9
George Wm. Curtis,.....	10
A. J. H. Duganne,.....	3
John S. Dwight,.....	324
E. P. Grant,.....	4
George G. Foster,.....	7
Horace Greeley,.....	3
T. Wentworth Higginson,.....	10
James Russell Lowell,.....	2
D. S. Oliphant,.....	1
Lewis W. Ryckman,.....	5
J. A. Saxton,.....	1
W. W. Story,.....	14
Stephen Pearl Andrews,.....	1
John Greenleaf Whittier,.....	1
Samuel D. Robbins,.....	1
Francis George Shaw,.....	131
J. H. Pulte,.....	1
Geo. H. Calvert,.....	1
Wm. H. Kimball,.....	1
Mary Spencer Pease,.....	1
James Sellers,.....	3
Edward Giles,.....	3
William H. Müller,.....	2
Edmund Tweedy,.....	7
John Orvis,.....	23
Frederic Henry Hedge,.....	1
Wm. Francis Channing,.....	1
James Freeman Clarke,.....	1
Marx Edgeworth Lazarus,.....	52
E. W. Parkman,.....	1
Jean M. Palisse,.....	16
John Allen,.....	2
C. Neidhardt,.....	1
Joseph J. Cooke,.....	10
Miss E. A. Starr,.....	5
E. Ives Jr.,.....	3
Henry James,.....	32
James John Garth Wilkinson,.....	12

The central man of all these, of course, was Albert Brisbane, the original importer of Fourierism. We will give him his appropriate prominence in the tableau, by reprinting from *The Phalanx*, a letter written by him during his second pilgrimage to the Holy City of Socialism in 1844, when Fourierism here was in "the full tide of successful experiment."

LETTER FROM MR. BRISBANE.

The following letter [says *The Phalanx*] from Mr. Brisbane, received by the steamer *Britannia*, will be read with interest by our friends everywhere:

Paris, June 13, 1844.

To the members of the Associations now formed or organizing in the United States:

FRIENDS:—You will, no doubt, be gratified to learn of my safe arrival at Paris, and of the cordial and enthusiastic reception with which I, as a Representative of the Associationists of America, have been greeted by the disciples of Fourier in France. The open arms with which I have been received by the friends of the cause here, has indeed been most gratifying to myself, on personal grounds, and also in a much higher degree as an earnest of that grand brotherhood of all nations and all the members of the race, which a strong sympathy in one common cause is soon to bring upon this earth.

I have explained to our friends here the nature of our great practical movement in favor of Association, which is now so powerfully agitated, and they feel deeply rejoiced that a People has been raised up by Providence, the laboring portion of which is intelligent enough to understand, and otherwise able to realize in practice, the great principles of social science discovered by CHARLES FOURIER. In Europe, the most advanced portion of the globe, they can only be carried out with the aid and consent of that portion of the population least interested in reform, and most deeply tainted with the selfishness of civilization—the rich and the great—and in all other coun-

tries, ignorance and despotism are insuperable barriers.

Every aid and facility that the friends of Association in France can afford to their fellow-Associationists in America, in the way of extending their knowledge of Social Science, and helping in the sphere of practical organization, will be rendered most cheerfully. To this end a copy of the voluminous and precious manuscripts left by Fourier, will be confided to me. Copies and drawings of the plans of the Edifices of an Association will be made, and also of the domain, including the location, relative proportions, and distribution of the gardens, fields, &c. &c., during my stay here, and all other information of a theoretical or practical character, possessed by our friends in France, will be communicated to me.

To accomplish these designs will require my stay here for the remainder of the present year at least, and I shall not be able to return to America before April next, when I hope to join my friends again in my native land, and hold myself in readiness to lend the Associations which may desire my assistance or advice, all the aid in my power, by furnishing them with plans and directions, and visiting them personally.

As we in the United States are now entering into the sphere of practical organization, which at the outset must, of course, be more or less experimental, it is of the highest importance for the success of our cause and the welfare of the Associations coming into existence, that all the knowledge that can be obtained calculated to make our cause clear and easy, shall be concentrated; and I shall receive from the friends of the cause here the results of their studies, and their advice and counsel.

Permit me to advise you to make, during the present year, all the preparations in your power—such as preparing brick-yards, collecting building materials, planting nurseries of fruit-trees, obtaining as many different species and varieties of grains, vegetables, flowers, and animals, as possible, and all other objects necessary to the material organization of a Phalanx. While here, I will be happy to procure such varieties of fruits, grains, &c., peculiar to France and other parts of Europe, as may be desired and ordered.

With the warmest wishes for your welfare, and the strongest assurance of my desire to co-operate with you as far as possible in the noble work in which you are now embarked, I subscribe myself most cordially,
Your obedient servant, A. BRISBANE.

COMMUNITY JOURNAL.

[For the week ending Jan. 2.]

ONEIDA.

—"The Children's Hour" continues to draw. It is as good as a theater. A new feature has been introduced this week. After twenty minutes of unbounded freedom in which they make as much amusement as they get, the bell is rung and they all sit down and take a lesson in *Theology*. Now don't think we try to indoctrinate them in some sectarian creed, or even in the Bible. No, we mean their principles of religion shall be based on *positive science*, so that they will never have to unsettle them, never, but grow stronger and stronger in them as long as they live. So we begin below the Bible, in the idea of a *Providence*. That is an idea that a child can appreciate, because it is the first it gets, as you may say, beyond the impressions of its senses. The first thing a child knows is, that somebody is watching over it bigger and wiser than itself. We tell them that we parents have watched till we know that somebody is taking care of us, as parents take care of their children. We instruct them to watch. We relate to them Providences in our own experience, and the experiences of the Community. We tell them Providence is the same thing as *good luck*; they know what that is, and they tell us their own little stories of good luck. We tell them everybody has more or less good luck, but the best folks will have the most; the better children they are the more good luck they will have. We mean to teach them in this way, till they have faith in Providence based on true Baconian reasoning, which no sophism of infidelity can beat out of them. Then when they know the history of the world, they will see the grand train of Providences connected with the Bible; and with the Jewish nation, the whole moral and intent of whose history is, Providence. Finally they will get an idea of communicating with the Being who takes care of them, as a child gradually learns to talk with its parents. The children hear this Theology without gaping, you may be sure. Sometimes we have to rap "order," they manifest their interest in so many questions and responses. Twenty minutes of

this exercise and then they sing a song, or perhaps a circle is formed and the little ones "keel over," all pitching in, till the carpet is covered with indistinguishable little heaps in every kind of shape and motion.

—We select a few specimens of occasional

NOTES SENT TO THE EVENING MEETING.

Communism enables us to institute division of labor, in many things, with great advantage. I am enjoying the benefit of this principle, in the matter of reading newspapers and keeping myself posted up in the current affairs of the world. I find it is not necessary for me to read the papers regularly as I used to. The whole Community is reading for me, or at least enough eyes are on the journals that daily pour into the reading-room, to keep me informed of all that I need to know about passing events. I only wish to suggest, in furtherance of this great convenience, that I hope all the newspaper readers, from the least to the greatest, will be free, and will even make a conscience, of bringing to my notice any item they meet with that they think I ought to know. I flatter myself that in this way, I shall be well able to keep up with the times, and yet never touch a newspaper unless it is brought to me for a special item. And if those who have charge of the Community journals, and our people, generally will help me in the same way in regard to Community news, i. e., call my attention to all items that are likely to be interesting and useful to me, I shall consider myself henceforth discharged from news-hunting, and at liberty to devote my time to other business.

J. H. N.

[In order to save J. H. N. the annoyance of being told the same thing by a great many persons, a committee of two was appointed to act as his news-mediums.]

I can testify to the truth of that Home-Talk in a late CIRCULAR, entitled A Pain-Killer. I went to bed Sunday night with a fierce headache, and without much prospect of the rest I needed. But I thought of what was said in that piece, that we should seek alleviation of pain from the Spirit of God—that he delights to alleviate pain, &c., and I turned my desire that way. Soon I felt a soothing influence. I can not express it better than that the Lord laid his hand on my head. I went to sleep and slept well; and I think something good passed into my head, that will strengthen it permanently. I know that certain conditions of the mind and heart will draw a current of life and health, just as surely as certain physical conditions will attract a flow of electricity. I am stirred up to believe in God more and more.

H. H. S.

On the last day of my last trip, in my haste to reach the cars, I ran from the back door of a store, against a stout clothes-line, the result of which is that my nose and face look rather worse than usual. As near as I can calculate out of two hundred and forty of our people, only fifty-four have as yet asked me "who I have been fighting with." I make the above statement that all may know how and when the knock-down took place; and also from a wish to wholesale the account, and so avoid the necessity of being obliged to retail it to the remaining one hundred and eighty-six.

G. D. A.

I had an experience the other night that strengthened my faith. In performing some heavy work in the shop right after dinner, I strained myself internally, causing pain and distress in my stomach. I grew worse towards night, so that I was compelled to lie down flat on my face, in order to obtain even slight relief. I finally went to bed in hopes that perhaps I could get to sleep before morning. For some time the pain continued without abatement, and I had pretty much made up my mind that sleeping was out of the question, when I was suddenly reminded of J. H. N.'s remark last summer, that the "pain we feel is no indication of the amount of disease: every disease has its spirit, and there is a spirit of neuralgia, which may take possession of us and communicate its own consciousness, and make us suffer out of all proportion to the physical cause: half the pain we feel belongs to the spirit of the disease." I determined to confess my disbelief in the

importance of my injury as indicated by the amount of the pain I felt, and if I kept awake resolved I would spend the time in meditation and prayer. In half an hour I went to sleep, and slept soundly until morning, and now feel as well as ever. G. E. C.

What Folks are About.—The teamsters are drawing logs to the saw-mill, and hard wood to the woodshed. Eighty thousand feet of lumber for the new children's house are being drawn, a car-load at a time, from the depot.—The washing department is to be transported in the spring to the building used last summer for fruit-preserving, to allow the silk-spooling to enlarge in the Tontine. Water-power, instead of steam will run the machinery, though an engine will be used for heating water and drying clothes. A large cistern, ten feet by thirty, and six and one-half feet deep, for catching soft water, is being dug under one end of the building. There is considerable other work to be done to get all the necessary fixtures in readiness.—The machinists are building one reel, two spinners, three winders, and four cleaners for the silk-factory. J. F. S. has gone to Connecticut to order a power-press for mechanical purposes at the W. P. factory.—Mr. Olds has just returned from a five weeks' tour in the West.—"The Beaver and His Works," by Morgan, is now read at 7 o'clock.

—One of our agents whose business took him into the neighborhood of the Hoosac tunnel, writes as follows:

"Yesterday I borrowed a lantern of the landlord, and traversed the tunnel about three-quarters of a mile. When the work is going on, it is considered necessary to pump in fresh air for the men to breathe; but nothing has been doing for a long time, and when I had gone the above distance I found the atmosphere very bad, not fit to be endured; so I turned about. It is sixteen years since this tunnel was commenced, and only about one-third of the way is drilled. Several companies have undertaken the job, but so far have failed to finish it. If ever completed, it will be four and two-thirds miles long. The mountain has been penetrated on the east side, one mile and four feet; on the west, four thousand feet. A year ago last September, some machinery connected with the center shaft took fire, and fell upon the men at work, five hundred and eighty-three feet below, killing them all, thirteen in number. The bodies remained there until a few months ago, when they were taken out. The contractors were discouraged by the loss of machinery, and left the work in its present unfinished condition. It is said to be newly contracted for by a company of Canadians, they to receive \$4,750,000, the work to be completed in seven years. It is no job for a Yankee; it's too long a time to wait for pay. I crossed the mountain by stage, twelve of us inside a covered sleigh, and two drivers on the outside managing six horses. The distance over the mountain is nine miles—through it, is less than five. The passengers were warm and comfortable, but the poor drivers had a sorry time of it, although one of them was not so poor as might be; he weighed three hundred pounds, and was probably engaged from the fact that he was warranted to stand any ordinary weather without freezing through."

WILLOW PLACE.

—This afternoon an accident occurred on the pond. About four o'clock a sudden, though somewhat indefinite alarm spread through the house and shop. Cries for help were heard from the pond. Our first thought was that some one had broken through the ice. The shop-men left their work and hastily directed their steps toward the spot. In less than ten minutes from the first alarm, twenty men were on the pond surrounding a hole in the ice in which were floundering a span of horses, a bob-sled, and the remaining fragments of a load of stone. The water was ten or twelve feet deep, and the ice about the horses was well broken up. The teamsters frantically implored the men to lift the creatures out; but it proved not so easy an undertaking to lift a horse at arms' length. Presently another horse was brought on the ice, the traces of the unfortunate cut, a chain hitched to the harness of each, and one after the other drawn quickly out amid

the cheers of a group of anxious women on the bank. The horses, though pretty well chilled, were otherwise uninjured. Half-an-hour's gallop, and a rubbing down, set them right again. The ice is somewhat treacherous this year; but we had deemed it strong enough to bear the stone loads, and so had directed the teamsters to drive across the pond.

—Eight men are busily engaged to-day in cutting and sinking a quantity of the poor ice which has formed on the pond, to give place to new and better ice for next summer's use. A space one hundred by one hundred and fifty feet is clearing for this purpose.

CORRESPONDENCE.

ABOUT RACES.

SECOND PAPER.

EDITOR OF THE CIRCULAR:—Last week I referred to the well-known prevalence of what might be called *close culture* in the training of the nations of antiquity, citing especially the example of the Jews, and its world-saving result in the production of Jesus Christ. The introduction of Christianity and the Gentile school, seems to have brought a change of method. Providence in later times has made some very decisive experiments in the formation of nations by the art of *crossing*—by a generous though not indiscriminate mixture of breeds. Before attempting to theorize much on the principles of this mode of stirpiculture, let us first study the facts; and for this purpose we will select some of the more western nations of Europe and tabulate and compare their genealogies.

England and Ireland lie in nearly the same longitude and under the same skies. The first is an example of complex breeding, the latter of a nearly exclusive one. Thus:

ENGLAND.		
A Union of	Celt, Roman, Saxon, Dane, Norman,	Produced the English Puritan. Representative, CHOMWELL.
IRELAND.		
A nearly pure Celtic ancestry		Produced the Irish Catholic. Representative, O'CONNELL.

We give what may be considered an extreme result in each case, as marking more strongly the divergence of national tendency and character.

The history of two portions of France presents a somewhat similar contrast. The population of *Northern France* differs from that of *Southern France*, in having a less complex ancestral origin. The region about Paris particularly has not often been exposed to permanent foreign invasion, and hence its pedigree is comparatively simple. Gaul, Roman, and Frank is about the whole. *Southern France*, on the other hand, composing the region of the lower Rhone and the approaches to the Pyrenees, lay in the pathway of several successive migrations from the South and the North, and so became the breeding-place of a highly complex race. The lineage of the two sections, with the result, may be stated thus:

NORTH CENTRAL FRANCE.		
A Union of	Gaul, Roman, Frank,	Produced the Parisian Frank. Representative, CITY OF PARIS.

It is difficult to define by a phrase the characteristic tendency of the modern Parisian Frank. For illustration we should have to combine the names of Voltaire and Renan with those of sensational artists, ingenious fashion-inventors, wonderful cooks, and the revolutionary leaders of 1789. Turn now to

SOUTHERN FRANCE.		
A Union of	Gaul, Greek, Roman, Goth, Burgundian, Frank,	Produced The Albigenses or French Puritans of the 18th Century. Representative, RAYMOND of Toulouse.

The names of Henry of Navarre, and William of Orange, champions of religious freedom, are also associated with this region. Though the French Albigenses were less successful than their co-religionists of England and Germany, having been crushed out by successive persecutions, it should not be forgotten that in the very night of the dark ages, before Luther, before even Wickliffe, southern France was a nursery of Protestantism. For two hundred years

the Albigenses of Languedoc, maintained their faith against the efforts of the Romish Church, and yielded only to the force of a relentless crusade, which was sent to suppress or exterminate them. Their dispersal in the thirteenth century scattered over Europe the seeds of free thought, which doubtless afterwards sprung up in the Reformation. This region of southern France, was famed also for its language and literature, and especially for a gentleness and polish of manners that were elsewhere hardly known. It was the home of the troubadours. A type of uncommon beauty (inherited perhaps from their Greek ancestors) is still noted among the women of Arles and Avignon.

The four examples already given, two of a restricted, and two of an extended mixture of races, indicate a general advantage on the side of the latter. Our next example, however, seems at first sight to reverse this rule. From the region of southern France, cross simply the chain of the Pyrenees and you are in Spain. Note the contrast in the history and characteristics of the two people. The one contributing its best blood to the cause of liberty and progress; the other generally ranged on the side of repression and intolerance. Yet Spain as well as Languedoc, is the result of a large combination and crossing of stocks. First the Iberian Celts, and then the Greeks, Romans, and Carthaginians played a part in Spain; after them came the Goths and Vandals, and finally the Saracens or Arabs, whose blood still largely infuses some parts of the Spanish race. The result may be given thus:

SPAIN.		
A Union of	Celts, Greeks, Romans, Carthaginians, Goths, Vandals, Saracens,	Produced the Spanish Inquisitor. Representative, TORQUEMADA.

I repeat that I purposely select extreme specimens of national production, as marking better than an average the characteristic tendency of a race.

Our first examples showed that in modern times a complex national lineage (other things being equal) has been more favorable or fortunate in its products than a restricted one. The case of Spain, with her many-headed ancestry, yet unprogressive ways, brings us to a consideration of other conditions which affect the problem.

It will be observed that England was greatly modified by an admixture of *northern* blood. The Danes, Normans, Saxons and Angles, came from the regions beyond or near the Baltic. In the lineage of southern France, too, three of the parent stocks, viz., the Goths, Burgundians and Franks, were from the same quarter. A peculiarity of this northern blood was that it was reared remote from the scene of early Christianity, and was perhaps too undeveloped to be much affected by the tremendous issues of good and evil which sifted the older southern nations at the time of the Second Coming. France inherited also, in addition to these lines from the north, the southern traits of the Greeks and Romans. But Spain, while taking many of the same elements as southern France, differed from it by a cross with two eastern races which entered from Africa by the Straits of Gibraltar. Nearly one-third of her blood may thus have become Carthaginian or Moorish. Now the Carthaginians were lineal descendants from the Canaanites of Palestine, having migrated from Tyre to the Barbary coast, nearly a thousand years before Christ; and the Moors or Saracens were probably a mixture of the same stock with the Arabs. The inference would seem to be a fair one that the unfavorable peculiarities of the Spanish race come in part at least through its blending with this Canaanitish element.

It should not seem invidious to examine the ancestral history of nations in this manner, and to refer their peculiarities, whether good or bad, in some degree to inheritance. Room of course should be made for the consideration of exceptions and modifying influences operating to deflect individuals or even a race from the natural course of blood. Even the Canaanites produced a Rahab and a Syro-Phœnician woman, whose splendid faith was acknowledged and rewarded by Christ. But it is still true that pre-

vailing national tendencies are a matter of transmission, and we can not well interpret history if we neglect attention to this agency. As Gentiles, all modern nations have to acknowledge that the Jew is their superior by spiritual culture and the choice of God. Having made this sacrifice of egotism to truth, it remains to candidly explore the causes of difference of character among themselves, and by the application of ancestral criticism to loosen themselves from the bonds of the past, and so commence anew the career of improvement. c.

FROM A SUBSCRIBER.

Bureau Junction, Ill., Nov. 24, 1868.

DEAR FRIENDS:—I send you a few names for sample numbers of the CIRCULAR, which I got a few days since rather peculiarly. The next day after election, I started on a trip to visit a brother near St. Paul, Minnesota. I went to Rock Island on the Mississippi, and took the steam-boat north, four hundred miles. I found on the boat, on my return trip, that the political disease had considerably died away. For conversation's sake, I suggested the probability of a new political, or rather religious party, which I thought would soon be appreciated by the thinking masses, the fundamental principle of which should be that every person should rule himself, and thus do away with much of our governmental machinery. The idea appeared new and singular to a few with whom I talked, about the need of a reform. Sunday was our third day on the boat downward, and we were very much crowded; there were perhaps, one hundred and fifty cabin passengers. There was an elderly gentleman who quizzed me considerably. I in fun remarked to him that if he would get a few persons together down on deck, or on a barge we had in tow, I would make them a speech. I thought no more about it till after dinner, as I was standing out on the porch, a gentleman came to me and said they were making ready in the cabin to have a speech from me; said he had spoken to the captain for leave to have a meeting there. I told him I was no public speaker, and wished him to get some one else. He said no. So I told him I would read them something interesting. I went to my satchel and got a CIRCULAR, the O. C. Hand-book, and a sheet of paper, and took my stand at a table, and told the people I was advocating reconstruction religiously, politically and socially, at the North as well as at the South, and gave them my reasons for that position. Then I showed them a CIRCULAR, and told them it was published by the Community who held similar views, and solicited subscriptions for the CIRCULAR. I told them to send in their names for two or three sample numbers; they could then subscribe for the paper if they liked it, and forward their money. I then read the *Tribune* report, in the first part of the Hand-book, and called for names. There were ten names put down for sample numbers, which I forward you.

Yours, J. M.

STOPPING A LEAK.

I HAVE always been much troubled with a poor memory. This deficiency has been manifest in my forgetting errands given me to do, and various little details of business which came under my care. I have had times of feeling very bad about it, and have earnestly prayed for deliverance from the diabolical spirit concerned in producing this state of mind, and in that way I realized a degree of improvement. Yet the evil was not cured.

I was sadly annoyed by the thought that I had acquired a reputation for forgetfulness, as well as by the personal inconvenience it caused me, by compelling me to take an indefinite number of unnecessary steps. It also tempted me to say many things in self-justification and defense. At last I became desperate and said to myself, "This thing must be stopped." I became conscious that, in allowing myself

to be a medium of this principality of unbelief, I was doing injustice to God, and to the Community spirit. I resolved to look about me, and see if I could not find the leak. I did not look in vain. I soon discovered what appeared to me, a *serious* leak. When any one entrusted me with an errand, or asked me to do some little piece of work for him at some future time, I would say, without hesitation, "Yes, I will *try* to remember it." Those words, "*try* to remember," I found to be a tacit confession that I was weak and unreliable, and that in this particular the devil had me completely in his power. It was an inlet of weakness that tended to increase and perpetuate the evil. I began to look about for a remedy, and found it near at hand. It was made very clear to me, that if I would overcome this weakness, I must take a more positive attitude; stop saying, "I will *try*," and say "*I will do it*," and trust God for faithfulness. I did so at once, and the result was very satisfactory.

Another source of weakness to my memory, was developed in this way: Some invisible agent would remind me of something which I purposed to do; but, being engaged in something else for the time being, I would say, "Not now, some other time will do as well." The result was that the thing would pass entirely out of my mind, and oftentimes cause me, and perhaps others, serious inconvenience. In watching my experience I became satisfied that this invisible agent who was so faithful to remind me of my duty, was really the voice of God to me. On making this discovery, I said, "I will not put him to the trouble of reminding me of the same thing twice." Since then I have faithfully pursued that policy, and have observed a steady improvement in my memory. S. W. N.

THE WALDENSES.

NO. III.

OF their doctrines, our author says: "There is abundant evidence that the churches in the valleys have in all ages maintained an essential soundness in the faith. Even very few of their bitterest enemies ever dared to charge them with heresy. This is very remarkable. To the Paulicians and the Albigenses were imputed the gross errors of the Manicheans; but the most distinguished Roman Catholic authors who have written against the Waldenses, have admitted that they held the doctrines contained in the apostles' creed; their only, their unpardonable fault, &c."

Their church polity has always maintained the popular form, approaching to the Presbyterian. Having been under the necessity of sending their young men to Geneva for qualification, there has been a falling off in point of sound doctrine about the beginning of the present century, through the creeping in of German neology. But they had entered a new school, of which the distinguished Merle d' Aubigne was president.

In regard to their religious disposition, Dr. Baird applies to them a passage taken from some author in the days of Jerome: "In every direction where there is a sound of human voices, it is the voice of psalmody. If it be the ploughman guiding his plough, his song is hallelujah! If it be the shepherd tending his

flock, the reaper gathering his corn, or the vine-dresser pruning the tendrils, his chant is the same; it is some song of David that he sings. Here all poetry is sacred poetry, and every feeling of the heart finds utterance in the language of the Psalmist."

Even their enemies cannot withhold their testimony in favor of their morality. Listen to De Thou, the eminent Roman Catholic historian: "Chastity is held in honor among the Waldenses; so much so that their neighbors, although differing from them greatly in religion, when they would consult for the virtue of their daughters, through fear of violence from the licentious military, have committed them to the care and fidelity of the Waldenses."

The work contains an interesting notice of Colonel Beckwith, an Englishman, to whom the Waldenses were indebted for valuable services. He was an unmarried man, an officer at Waterloo, where he lost a leg. After the war, on hearing of the condition of the people, he was led to visit them, and became so interested in them as to remain there permanently; devoting his time and purse both to their temporal and eternal welfare. In course of time he became general counsellor, and finally acquired in their hearts a place indicated by the following: "No man living is so much esteemed by the Waldenses as Colonel Beckwith. His portrait is almost the only object one sees in many of their cottages. * * * He is known by no other name than *le brave Colonel* and *le pauvre Colonel* (the poor Colonel, from his having lost a leg). On one of the school-houses, 150 of which he had caused to be built, is an inscription to this effect: "*Whosoever passes this way, let him bless the name of Colonel Beckwith.*" The Colonel was an Episcopalian, and they stanch Presbyterians.

At length came their day of grace. The blow that was struck at despotic rule in 1848 reached these valleys. Sardinia, too, was brought to her senses, and to the people of Piedmont (now in her possession) was granted full toleration; and the glad men of the valleys entered upon their new privileges, we may conceive with what joyfulness. Still more so ten years later, when, on the successful issue of the revolution of 1859-60, Sardinia became incorporated with Italy, and their field of operations was thus greatly extended. We glean from the Cyclopaedia that "in 1848 Turin became their center. They had there a printing-press, a bi-monthly periodical, a depository of Bibles and tracts, a committee for the evangelization of Italy, three day-schools, and several other religious associations. When all Italy was opened to them they fixed upon Florence as their center, and their seminary was removed thither in 1860, and the printing-press with their peculiar organ in 1862. They have been especially active since 1858 in the publication of religious books; and in 1861, in order to extend this field of their work, an evangelical publication society was formed." In the year 1860 they numbered in the valleys about twenty thousand. In different parts of Italy there were fourteen congregations, besides a number of stations occasionally visited.

Some suppose that these people took their name from Peter Waldo of Lyons. But it seems to us that the probability is that it is owing to some of Waldo's followers having

taken refuge among them, on their dispersion, that the two denominations have been confounded. Nor must they be identified with the Albigenses, some of whom also sought refuge there from Simon de Montfort. But they were of a totally different pedigree; they are thought to be an off-shoot of the Paulicians, who were of eastern origin. It argues well for the Waldenses that they did not spring from that hot-bed of heresy and corruption.

Does not this history furnish a signal example of the effect of persecution, viz., that it is the surest way to perpetuate what you wish to destroy? And do we not owe it in great measure to the persistent missionary efforts of the Waldensian church throughout Europe from almost time immemorial, that there have arisen among us such men as Wickliff, Zwingle, and Luther? If we could only trace the footsteps of their missionaries, and the results of their labors from generation to generation for so long a period, it would furnish a narrative of thrilling interest. It appears to us that their long continued testimony (prophesying as they did in sackcloth, as it were) resulted at last in the widespread tree of Protestantism. And, we think it will yet be seen, that the desperate struggle they so long and so nobly maintained for religious freedom, has led to the rescue of mankind from utter spiritual thralldom. Is it surprising, then, that we should regard the remnant of such a people with unusual interest?

R. S. D.

[THE END.]

From the Manchester Co-operative, England.

LETTER FROM WILLIAM LAWSON.

ONEIDA COMMUNITY.

[Mr. William Lawson—founder of the Cumberland Co-operative Farms, and brother of Sir Wilfrid Lawson, M. P. for Carlisle—is now travelling through the United States of America, gathering information for use in Old England on behalf of the Co-operative movement. Mr. Lawson is an attentive and dispassionate observer, and reports facts—leaving his readers to form their own conclusions. We have his permission to print the following from his letter, written at Oneida Creek during the present month, and describing the industrial occupation and indoor life of the interesting and prosperous Oneida Community.]

Now that I have stayed with the Oneida Creek Communists for three days and four nights, I must tell you something about them while, perhaps, I can remember, with something like accuracy, the chief facts that have come under my observation during the last few days. The Community numbers about 275; but about 25 of this number are at their settlement at Wallingford, in the state of Connecticut, and about 300 miles from here. Of the 250 that are here, there are about as many males as females, of various ages. They have a farm of about 520 acres here, on which they conduct the following businesses:—Grazing, corn-growing, fruit-growing; preserving fruits, corn, and vegetables; shop-keeping, silk-spinning, iron-founding, steel-trap making; and the writing, editing, printing, and publication of a weekly newspaper—the CIRCULAR. For thirty-four years they have persevered, through many great difficulties, publishing and gratuitously circulating a periodical.

About sixty acres of their land are devoted to the growth of fruits—such as apples, pears, peaches, grapes, quinces, plums, cherries, strawberries, and raspberries (red, white, and black); and it is amusing to hear that—though they now grow several acres of strawberries, with a ready demand—they sent twelve quarts to market when they began the business, and had to bring six home.

Though they have found the preserving business very profitable, they are giving it up, because they find that they can make more of their capital in other ways. Their silk-spinning business is a growing one. The raw silk, as it comes from China, costs them about \$11.50 per pound; and after they have spun and dyed it, it is sold at about half as much more per pound. Two creeks (we should call them rivers in England, each of them being considerably larger than the Ellen at Blennerhassett) run through their property: and they have not only steam-engines, but water-wheels—one being a powerful turbine, and one a seventy horse-power twenty-one feet diameter wheel.

Their steel-trap machinery business is managed by

one of their members named Newhouse, an expert practical trapper. They sell about 200,000 traps per annum, of six or seven sizes, from the Great Bear Tamer downwards. They have adapted cast-steel or cast-iron to the manufacture of several parts of the trap, and every other link of the chain attached to the trap is cast-iron. In their foundry, they use pig iron from Scotland, mixed with pig iron from a place in this State, and about fifteen miles off.

A considerable knowledge of chemistry and of mechanics is involved in their various businesses, and they have produced several important inventions, which they have not patented; and they are liberal enough to let anybody see their works. At present they have fifty-eight milch cows, some of them pure-bred Ayrshires. They employ a great many hired people ("helps," as the Americans call them). A first-class English laborer has \$37.00 a month of twenty-six working days, and constant work; his English wife is paid \$1.00 (about 4s) per day when she hoes the strawberries; but then she has adopted the same short dress and trowser costume that all the women of the Community wear; and she says she can do more work, with greater comfort, than with the old-fashioned long dress. It is common to pay a woman from 75 to 87 cents a day (about 3s 6d) for out-door work. A machinist is paid \$3.25 a day; a first-class blacksmith, \$3.00; a trap-maker, \$2.00; some trap-makers, \$1.75 (with constant work). A first-rate workwoman in the silk-works has \$6.00 a week; and \$5.50 is a common wage for workwomen there.

They have about one hundred and fifty acres of grazing land, of which about two acres will support a cow. They do not grow wheat usually, nor hops—though they are grown a good deal in this neighborhood, and are said to yield \$150 per acre on an average. They grow from twenty-five to thirty bushels of barley to the acre, fifty bushels of potatoes (sixty pounds to the bushels, or about four tons).

The clerking, printing, and editing are done by the female members of the Community. The whole party seems to lead a blameless, industrious, contented, and useful life. They are intensely theological, profoundly scriptural and enthusiastically Christian; and they found their practice on their theology, of which one of the vital points is the doctrine that what they call "Christ's Second Coming" took place at the destruction of Jerusalem, A. D. 70. They consider themselves civilized enough to do without old-fashioned marriage; and they look for God's will to be "done in earth as it is in heaven, where they neither marry nor are given in marriage." However, they do not object to marriage for "people in the world who know no better." In their school, I found a party of nineteen remarkably bright and happy-looking little children.

They have entertained me very kindly, and I believe them to be constantly kind toward each other and everybody. Their spiritual leader is Mr. Noyes, a man of deep thought and great learning. You may be sure that among these hundreds of Communists there is a great diversity of talent, disposition, and education. They have no private property, but have all things in common. They have meetings every evening, in their great hall for hearing news, &c., reading aloud, and again for conversation. Sometimes they have concerts and theatrical performances here. Last night, one of their members, who is a highly educated University man, gave us a lecture on "Chemistry," illustrated by experiments. Some business was soon gone through. "Rule Britannia," and some other songs, were beautifully sung. On Mr. E.'s asking for criticism, about a dozen male and female members of the Community talked about Mr. E., one after the other, for half an hour, commending his good, and condemning his bad qualities. This criticism is very highly valued for keeping the members on their good behavior and in good humor.

Everybody labors with his hands, and everybody (of whatever age) is a student. Some of the "helps" work ten hours a day, and some eight; but the members usually work not more than eight hours in summer, and four in winter. One man, who was crippled by a tree falling upon him while working at the clearing of the farm in his early days, has become a very good shorthand writer and reporter. These people usually have three meals a day; at six A. M., midday, and six P. M.; and they eat scarcely any fish or flesh, but live very much upon a great variety of fruits, and of farinaceous and vegetable food. They seem to be working in earnest for the public good. They consider that their movement is in its infancy, and look forward to having a free University, the greatest and best in the nation.

WILLIAM LAWSON.

Oneida Community, Nov. 1868.

A good story is told of old Dr. Johnson, the well-known Professor of Natural Science in the Wesleyan University. The region about Middletown, Conn., being rich in numerous different varieties of rocks and minerals, it was the Professor's custom to encourage his geology classes to collect as many and

various specimens as they could find, and bring them into class for analysis and classification. So, one day, a quantity of specimens were laid upon the table, and among them one broken bit, which, although streaked and stained to impose upon the worthy Doctor, was really nothing but a piece of common brick. Well, in due time the Professor came to the specimens. Taking up one, he says at a glance, "This is a piece of baryta from the Cheshire mines;" holding up another, "This is a piece of feldspar from the Portland quarries; the next is a piece of quartz from Haddam; and this," coming to the brick, "this is a piece of impudence from some member of the class!"

—Cor. of Utica Herald.

In one of his lectures Mr. Emerson speaks of the stability of things in England. He says that William of Wickham, about the year 1050 endowed a house in the neighborhood of Winchester, to provide a measure of beer and a sufficiency of bread to every one who asked for it, forever; and when Mr. Emerson was in England he was curious to test that good man's credit, so he knocked at the door, preferred his request, and received his measure of beer and quantum of bread, though its owner had been dead eight hundred years!"

—Pitman's Manual.

NEWS AND ITEMS.

THE Russian press seems pleased at the election of Grant.

ICE velocipedes are the latest novelty on the Hudson.

REV. J. S. C. ABBOTT celebrates the praises of Napoleon III, in three volumes.

A NATIONAL INSTITUTE of Letters, Arts and Sciences, has been organized in New York.

PROFESSOR GRAHAM, of the Royal Society of London, announces the discovery of metallic Hydrogen.

THE Paris official papers express confident expectations of the success of the conference in dealing with the Eastern Question.

BROOKLYN takes \$3,000,000, New York \$1,500,000 of the stock of the proposed bridge between the two cities. Capital stock \$8,000,000.

A MANUSCRIPT brought by the British officers from Abyssinia, is illustrated by a picture of the Israelites crossing the Red Sea, armed with muskets.

THE Artesian well at the St. Louis County Insane Asylum, is nearly 3,500 feet deep. It is already the deepest in the world, but it is to go 500 feet deeper.

A NOTE from Panama, Dec. 12, says Caleb Cushing has been sent to Bogota with full powers from the government to close a contract for a canal across the isthmus.

SOME one has calculated that the people of the United States spend annually for tobacco and cigars nearly enough money to pay the interest on the National debt.

THE letter carriers of the New York post-office paraded in their new uniforms, and were inspected by Postmaster Kelly, subsequently visiting different postal stations to which they are attached.

PRESIDENT JOHNSON'S new amnesty proclamation grants a free pardon, so far as the pains and penalties against treason are concerned, to all the leading ex-Confederates, including Jeff. Davis, Breckinridge, Slidell, Saunders, and the rest.

THERE has been quite a large fall of red snow, on the Missouri River near Leavenworth this winter. It was not of a very bright hue, but rather a dingy color. The water obtained from melting a quantity of it presented no remarkable feature, but was very similar to that produced by dissolving ordinary white snow, save that it contained a species of sediment very similar to brick-dust.

TO CORRESPONDENTS.

W. C., Mass.—\$2. received. There is a good ring to your letter, if your hand does shake.

E. B. B., Mass.—Thanks for your dollar "for the cause."

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rate, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, cart de visite size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 79 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUMER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.